524 * 539 **No. 12.** Eim ɛgutunyi poloɔ boo
Enigma. She-passes your-mother middle outside-the-hut
erumisho en-neba 'nji.
it-is-protruding the-which-reaches thus.
Reply. En-geju e-'n-gerai nanapitai.
The-leg of-the-child which-is-being-carried.

When your mother leaves her hut, what is to be seen issuing from her garments? The leg of her child.

[854 482] [Masai matrons carry their babies fastened on to their backs, and a small leg is often to be seen dangling down, while the child's body is hidden from view.]

No. 13. Eim ɛgutunyi poloɔ boo
Enigma. She-passes your-mother middle outside-the-hut
emorisho.
she-uses-abusive-language.
Reply. E-ɛgorɛyɔni nanyalita en-ɛiŋgura.
The-woman who-is-chewing the-gum.

Why does your mother use abusive language when she goes outside her hut? Because she is a woman eating gum.

[314 126] [Masai women are fond of chewing a gummy substance which exudes from certain trees. This makes their teeth stick together, [illegible] upon any attempt to speak. As a person accosts them, and hears this noise, he may think the women are reviling him.]

No. 14. E-nanapat
Enigma. The-strip-of-hide-used-to-cover-the-heads-of-arrows
nashal kutuk.
which-is-wet point (*or* mouth *or* end).
Reply. Eng-citoi nalo eng-are.
The-road which-goes the-water.

What is a strip of hide like when the tip is wet?
A road which leads to the water.

● [411] [The poisoned heads of arrows are wrapped up in a strip of hide to keep the poison fresh. This strip is narrow and long, and it is wetted at one end with saliva to make it adhere.

There is some play on the word kutuk, which refers to the point of the arrow, the end of the strip of hide, and the mouth.]

No. 15. Eiɔoo en-gop en-giwa, neiŋwari
Enigma. It-has-eaten the-earth the-fire, and-it-leaves-thither
naikɔre.
which-is-done-together (*or* something).

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XI

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Masai drawing blood from an ox by shooting a blocked arrow into one of the superficial veins of the neck.

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Mock duel between two Turkana.

[Facing p. 257]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XV

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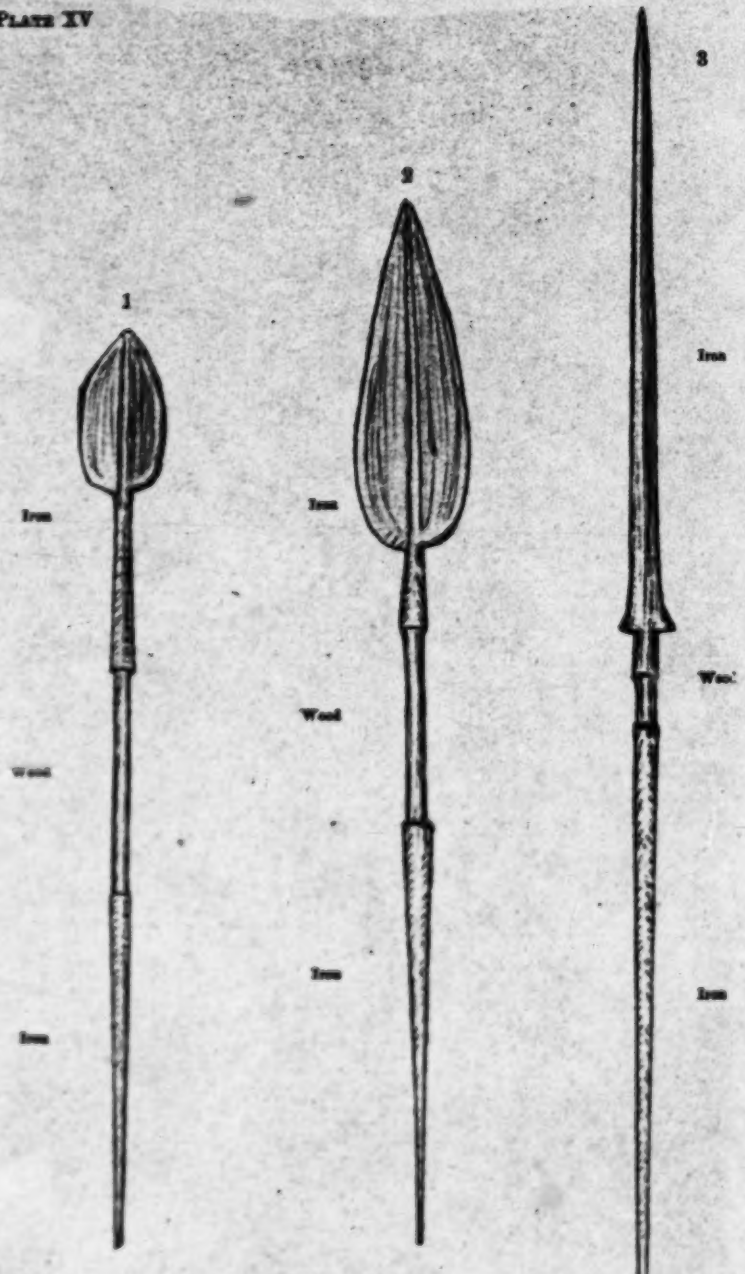

Masai spears [1/7].

1. Old form. 2. Form in use twenty years ago. 3. Present form.

[Facing P. 289]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

'L-omon loo-'l-loñgoi oo 'm-ḅéria oo-'l-muran loo-'l-Maasae.

Itadua, 'l-loñgoi oo-'l-muran mepiki o-sirei ōbo; ɛorioro.

Metii ol-poror lemeata o-sirei lenye, meñgar sii 'l-oshon i-sirei, metii 'l-muran lo-'l-osho lemeata o-sirei lenye.

Amu ājo pe ten etumo 'l-muran oo 'l-mañgati, neiyōlōuni 'njere ol-poror ōje, kake lo-'l-osho ōje.

Etii 'sirei ooñgwan loo-'l-loñgoi, o-sirei onyokye, o o-sirei orok, o o-sirei le-'l-loñgo, o o-sirei loo-'l-kigeluni.

Ore 'm-ḅéria oo-'l-muran mepiki sii o-sirei obo; ɛorioro.

Ore ten edoli em-ḅere, neiyōlōuni to-'l-figorat ol-poror ōje ol-openy, o ol-osho ōje.

Concerning the shields and spears of the Masai warriors.

The warriors' shields are not all of one design; they differ.

Each age and each sub-district has its own design.

In consequence, if the warriors meet an enemy, it is known to what age such a one belongs, and also to what sub-district.

There are four markings for the shields, the red one, the black one, the ornamental one, and the one for bravery [1].

Likewise with the spears, they are not all marked alike.

If a spear is found, it can be ascertained by looking at the lower part to what age and also to what sub-district its owner belongs.

'L-omon loo-'m-baa oo-'l-móruak loo-'l-Maasae.

Eata 'l-móruak i-sirei lenye loo-'m-baa anaa eata 'l-muran loo-'m-ḅéria.

Ten edoli em-baa, neiyōlōuni ol-aji lo-'l-openy o ol-osho lenye.

Concerning the arrows of the Masai elders.

The old men have special marks for their arrows as the warriors have for their spears.

If an arrow is found, the generation and the sub-district to which its owner belongs can be recognized.

[1] The Masai make use of four colours in ornamenting their shields—white, red, black, and grey. White is obtained by mixing water with white clay; red clay mixed with the juice of the *Solanum campylacanthum*, Hochst., produces the red paint; black is procured from the ashes of *Maruia uniflora*, Vahl., or from charred potsherds and gourds; and grey, which is but rarely used, is obtained from cinders.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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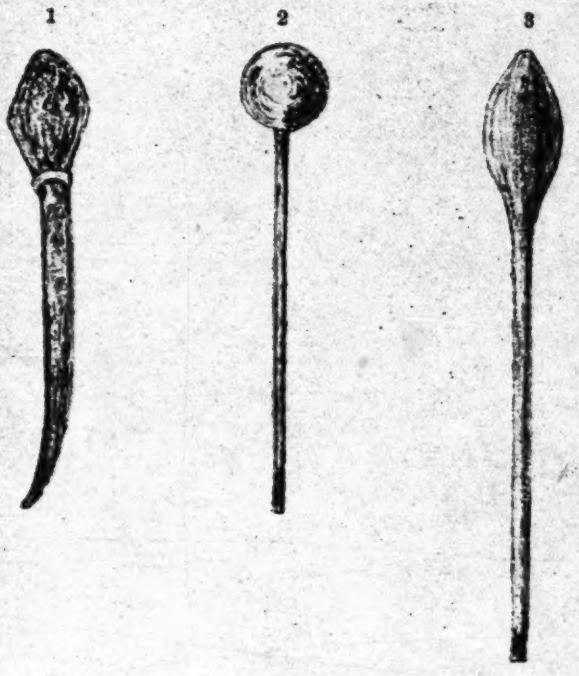
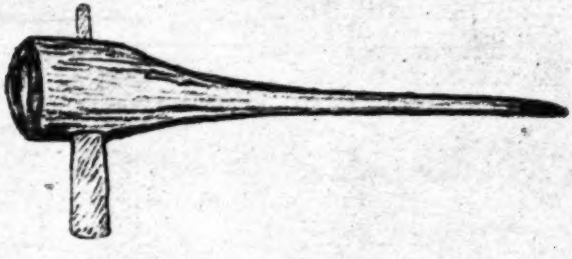


1. Club of rhinoceros horn belonging to the spokesmen (ol-aigwenani) [⅓].
2. Warrior's club [⅓]. 3. Boy's club [⅓].



Masai hatchet [⅓].

[Facing P. 320]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

237 [283] Naa, ten ĕari ol-mĕut, il-lenyok eitauni pe eripye 'n-doiye 'musetani oo 'l-turesh.

If a giraffe is killed, only the long hairs of the tail are preserved. The girls use these as thread to sew the beads on to their clothes.

Naa, ten ĕari o-sírua, naa 'n-gända eitauni, p' ĕänyeki 'n-gĭshu.

Should an eland be killed, strips of the hide are taken and made into thongs for fastening the cattle with.

[292] Naa, ten ĕari e-sidai, naa 'l-ōpir eitauni pe epika 'l-muran ten epwo en-jore. Nepika sii 'l-ayok ten emurati.

When an ostrich is killed, the feathers are made into head-dresses, which are worn by the warriors when they go to war. Boys also wear ostrich feathers when they are circumcised.

Naa, ten ĕari ol-ĭgatuny, naa ol-chōni lenye eitauni p' eitaa 'l-muran en-dōki naji ol-ĭgatuny, naata 'l-papit adoru, nepik il-lughuny ten epwo en-jore.

[292] Whenever a lion is killed, the hide is taken, and the warriors make a head-dress out of the mane. They wear this when they go to war.

[293] Naa, ten ĕari o-engat, neitauni ol-kidoñgoi, p' eitaa 'l-móruak ol-lenywa.

If a wildebeest is killed, the tail is kept, and the elders make their fans from it.

[534] Naa, ten ĕari ol-maalo, neitauni 'mōwarak, naaoshi te-'n-aidura pe meimin ol-orere.

Should a greater kudu be killed, the horns are preserved and blown when people move their kraals, so that nobody shall lose the way.

[411] Naa, ten ĕari sii e-muny, neitauni e-mōuo negwetunyeki 'l-kuman ocidoñgyeki 'l-oroi oo 'l-oiñgok. Neitái sii 'l-kuman loo-'l-aigwenak.

Lastly, if a rhinoceros is killed, its horn is taken and carved into clubs, which are used for beating the he-goats and bulls with. The counsellors' clubs are also made of rhinoceros horn.

Lello-shañgit eataye 'l-Maasae en-giaa.

These are the wild animals of which the Masai make use.

224 Naa, ten enya ol-ōwaru 'n-gĭshu araki 'n-dare, pe edol il-Maasae, nĕar, amu ējo: 'Einos in-gĭshu añg.' Ore 'l-ōwarak coinos in-gĭshu oo 'n-dare, ol-ĭgatuny, o ol-keri, o ol-ĭgojine, o en-derash.

A Masai will also kill a beast of prey if he sees it eating cattle or goats, for he says: 'It has eaten our cattle.' The beasts of prey which eat cattle and goats are lions, leopards, hyenas, and jackals.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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[Facing P. 346]

The principal Medicine-man of the Masai, Ol-Ōnana, the son of M-Batyany; (1) wearing the cap of an official of the East Africa Protectorate, and carrying the iron poker; and (2) wearing native dress.

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1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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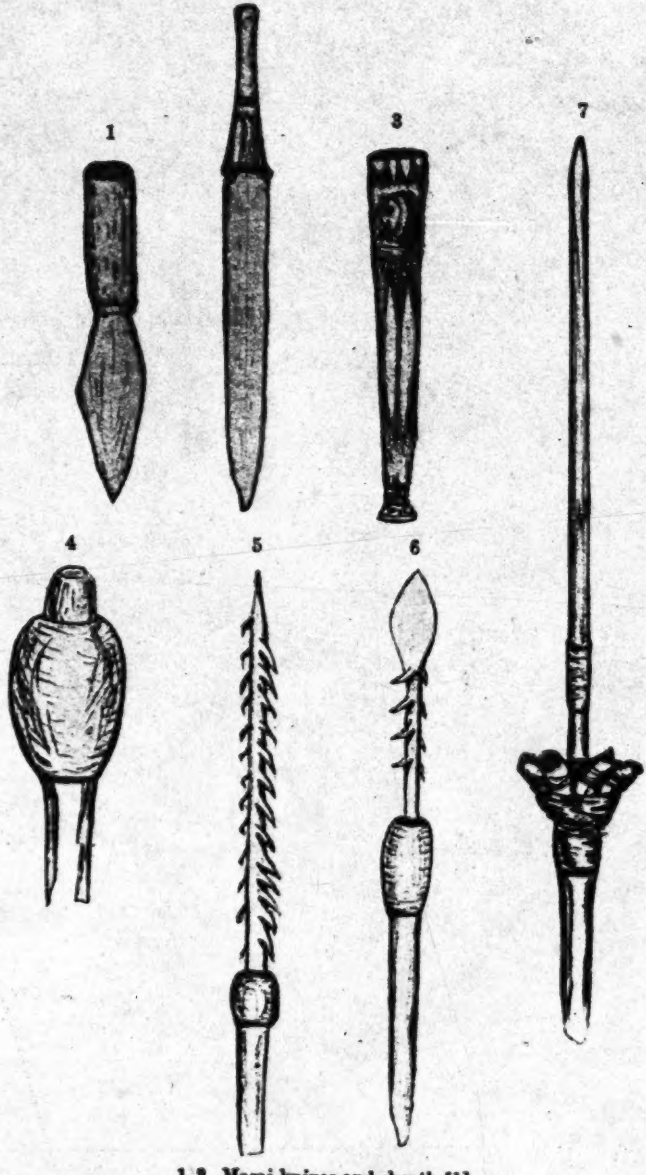

[412]

1-3. Masai knives and sheath [½].
4-7. Arrow heads [½]; 4 used for cupping purposes; 7 used by boys.

[Facing P. 330]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

824 302 7. Ol-matasya enyor il-tuñganak aatepetai amu erōpil; neibuñgaa sii 'l-muran too-'ngaik epwo o-aingólio; neiikye sii 'l-ala te-'lle-shani.

7. People like to lie on the leaves of *Clausena inaequalis*, Benth., as they are sweet-scented. The warriors also carry some in their hands when they go to the dances; and the branches of this plant are used as tooth-brushes.

8. 'N-dana oo-'l-ooibor-benek naapiki 'l-papit.

8. The roots of *Dregea rubicunda*, K. Sch., which are worn in the hair.

824 Ol-chani ōshetyeki 'l-loñgoi:

The tree used for binding shields:

[714] Ol-girigiri. Eitauni 'l-loom lenyena áitaa 'l-direta loo-'l-loñgoi.

Acacia pennata, Willd., the spine of which is used to sew the edge of the shields with.

[912] Eitaa sii 'l-muran il-jípeta ooinosye 'n-giri.

The warriors also make their meat-skewers of this tree.

[911] Il-käk ooitaunyeki 'l-kuman, oo 'siáren, oo 'n-gäk oo-'remeta:

The trees from which the clubs and the spear handles are made:

1. Ol-oirien araki ol-tamiyoi.

1. *Olea chrysophylla*, Lam.

2. Ol-tirkish.

2. *Albizzia sp.*

3. Ol-gilai.

3. *Teclea unifoliolata*, Baill.

4. Ol-dorko.

4. *Cordia Rothii*, Roem. and Schult.

5. Natu-aina.

5. *Ochna Merkeri*, Gilg.

Kulikae-käk ooitaunyeki 'n-dōkitin:

Other trees which are made use of:

1. O-siteti o Ol-masamburai. Ninje ooitaunyeki 'n-gusidin.

1. *Grewia bicolor*, Juss., and *Tamarindus indica*, L. From these trees sticks are cut.

[237] [392] 2. Ol-tiani araki ol-orubät[1], ninye epik il-muran il-ōpir le-'sidai oopwo en-jore.

2. The warriors use bamboo for the framework of their ostrich feather head-dresses, which they wear when they go to the wars.

[915] [276] Neitaa sii 'l-mórunak il-kidoñgi oopik il-kumbaun.

The old men also use bamboo for their tobacco pouches.

[1] Probably *Arundo madagascarensis*, Kunth.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

3. Ol-morijo. Ninye oitaunyeki il-Torōbo e-saiyet oo-'m-baa, nainyañgu 'l-móruak loo-'l-Maasae.

3. *Acokanthera Schimperi* (Hochst.), Bth. and Hook. The Dorobo obtain poison for their arrows from this tree, and Masai elders purchase it from them. [411] [439]

4. Ol-ñgoswa. Ninye ōudye 'l-Maasae 'n-gera 'n-giyaa. Neata sii e-manoo naji e-saate araki en-aiñgure nanyaali 'ñgorōyok, nepejōkīni 'malasin naadanya.

4. *Balanites sp.* With the thorns of this tree the Masai pierce their children's ears. The sap, called gum or frankincense, is chewed by women, and is used for mending the gourds when they break. [412] [261]

5. Ol-ñgeriandus. E-tii 'l-ñgeriandusi oora 'mwain are, ol-ōpiki 'n-jashuri o ol-likae ōpejisho ten epiki 'seseni.

5. *Rubia cordifolia*, L., and *Plumbago zeylanica*, L. There are two plants called ol-ngeriandus, from one of which a dye is obtained which is used for colouring the sheaths red, whilst the other is used for tattooing. [386]

Ore illo ōpejisho na ninye enyor in-doiye epejye aate 'ng-omomite oo 'sederi p' eaku aidan; kake en-natonyora openy neiko nēja, mēarakīni.

The latter kind is what girls like, and they tattoo themselves[1] with it on the forehead and the sides of the face to make themselves look beautiful; but it is only done by those who wish, it is not done by force. [304] [824]

Eiger sii 'n-doiye 'ng-oshua too-'l-kighareta araki eipir too-'n-gujit áitaman o-sararua, kake mepik tōki.

Girls also scratch the skin off their bellies with thorns, or make incisions with grass round their navels, but they do not rub anything into these cuts.

Neiko si nēja 'l-muran, kake 'me pōkin ooiko nēja, ol-oiyēu ake.

Some warriors do this too, but only those who wish.

6. Ol-bughoi epik i-ñgorōyok il-kilani pe enyoriju eton eñgejuko; eishori sii 'n-gīshu naamwei ol-tikana.

6. *Terminalia sp.* The tannin of this tree is used by the women for curing skins with. It is also given to cattle when they are suffering from gall fever. [824] [281]

7. Ol-magirigirianie. Ninye epik il-Maasae 'm-benek oó 'l-

7. *Lantana salvifolia*, Jacq. The leaves and fruit of this plant are [302]

[1] An illustration of tattooing round a Masai woman's eyes is given in Sir H. H. Johnston's book, p. 804. A somewhat similar instance of tattooing amongst the Latukas is given in Baker's *The Albert Nyanza*, vol. i, p. 216. [113]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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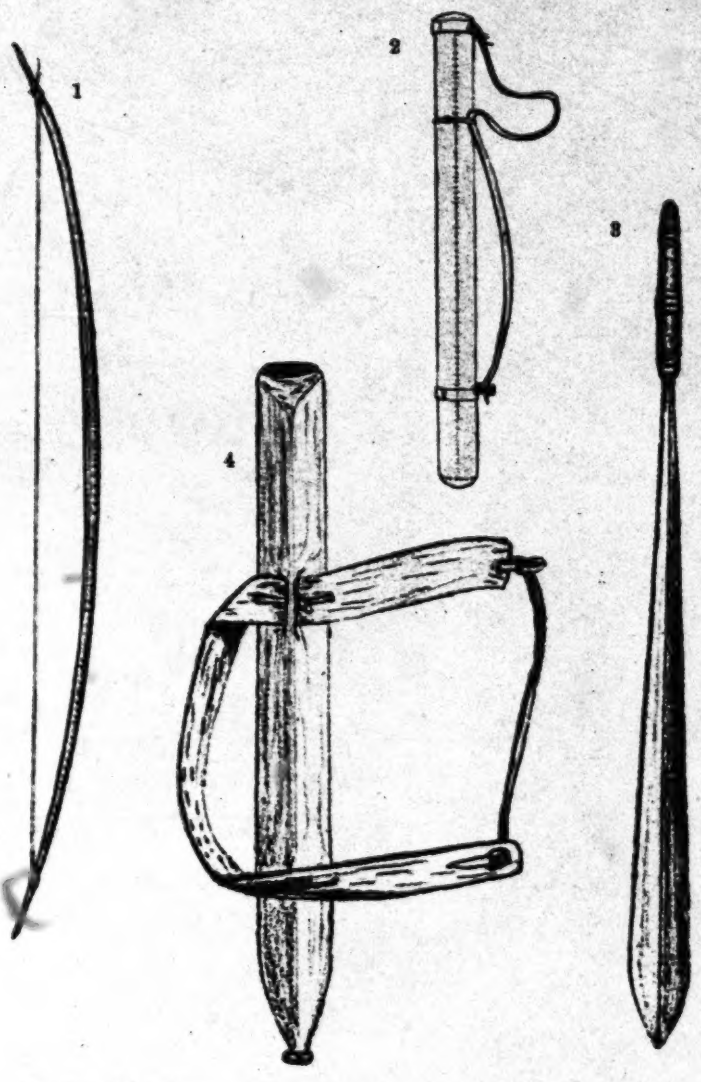

1, 2. Bow [$\frac{1}{4}$] and Quiver [$\frac{1}{8}$]. 3, 4. Masai sword and sheath [$\frac{1}{8}$].

[Facing P. 356]

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afforded by cereals enfeebles, and is only suited to the despised tribes of the mountains: while to feed on meat and milk gives strength and courage. When cattle fail them they make raids on the tribes which they know to be in possession of herds. They say that Engai (Heaven) gave them all that exists in the way of cattle, and that no other nation ought to possess any. Wherever there is a herd of cattle, thither it is the call of the Wakuafi and Masai to proceed and seize it. Agreeably with this maxim, they undertake expeditions for hundreds of leagues to attain their object, and make forays into the territories of the Wakamba, the Galla, the Wajagga, and even the Wanika on the sea-coast. They are dreaded as warriors, laying all waste with fire and sword, so that the weaker tribes do not venture to resist them in the open field, but leave them in possession of their herds, and seek only to save themselves by the quickest possible flight.

[411] "The weapons of the Masai and Wakuafi consist of a spear, a large, oblong shield, and a club round and thick at the top, hurling which with the greatest precision, at a distance of from fifty to seventy paces they can dash out the brains of an enemy: and it is this weapon, above all, which strikes terror into the East-Africans, the Suahili with their muskets not excepted. The Wakuafi shelter themselves behind their long shields until they become close enough to the enemy to make good use of their clubs. They conquer or die, death having no terrors for them. . . . . [961]

"The two kindred tribes, the Wakuafi and the Masai, hate each other mortally, which is a fortunate circumstance for the weaker African tribes: since, were they united and ruled by one supreme head, there would soon be an end to the existence of the other East-African tribes, who could not possibly resist them, the savage Gallas themselves not excepted: for the latter fly before the Wakuafi and Masai, and, at the most, only prove dangerous enemies to them by stratagem and cunning, but never cope with them in a fair and open field.

"As regards the physical conformation of the Masai and Wakuafi, their forms are tall and slender, with handsome and rather light-complexioned features. . . . . From their beauty of form the Masai and Wakuafi slaves, especially the young females, are much sought after by the Arabs and Suahilis of the coast: and they become much attached to their Mohammedan masters, provided always, that the latter do not require from them any kind of labour which is repugnant to their habits, such as tilling the soil and similar occupations.

"The Wakuafi and Masai as pastoral tribes, consider themselves the exclusive possessors of the plains and wildernesses, with their springs and rivers, and they do not attack the inhabitants of the mountains, so long as they confine themselves to their mountains, and refrain from descending into the level country to turn it to agricultural or pastoral purposes. It is said, however, that very recently, they have resolved to take possession of the mountain Kadiaro* to facilitate their freebooting expeditions against the Galla, Wanika, and Suahili, and to exclude these tribes of the coast from access to the interior. . . . . ."

Discovery of the source of the Nile.

The Masai first came into prominence in connection with the development of Africa and with geographical discovery by the discovery of the source of the Nile in 1875 and by the interest then aroused in Europe, both in Uganda and in the possibilities of opening up a more direct route from the sea than that one then in use from opposite Zanzibar to the southern end of the Victoria Nyanza. To the opening of this route the most serious difficulty to be overcome was the negotiation of the country occupied by the then formidable and dreaded Masai, of whom practically all that was known was the rumour of their ferocity and prowess in arms. East coast traders had repeatedly crossed Masailand, but no European had attempted the task.

Dr. Fischer's tour to Naivasha.

In 1882, a German naturalist, named Dr. G. A. Fischer, was sent out by the Geographical Society of Hamburg to explore the possibilities of this route. He started from Pangani, opposite Zanzibar, with a caravan of 120 natives and porters,

* Now better known as Elgon.

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12

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ON THE WAR PATH IN MASAI LAND.

Frontispiece.

6: Thomson K-3 (1883-1884) 1887
FL12 Masai FL12

881 [714] sandals, they chose a handsome shield of buffalo hide, beautifully made, elliptical in shape, and warranted to stand a tremendous blow from a spear. The price being asked, a bullock was mentioned as the very lowest cost price. But the unfortunate maker had to be content with a scraggy sheep—and a blow. This purchase accomplished—for the Masai never *make* shields or spears, though there is nothing in the possession of which they pride themselves so much—
881 they returned to the kraal, and then called for an El-konono.
563 This is an inferior race kept in servitude to the Masai, for whom they make spears and swords. They do not go to war, and are not allowed to intermarry with their superiors. They all speak Masai, though it is believed they have a language of their own. In response to the call a miserable, half-starved object appeared with a selection of most
881 murderous-looking weapons. After a careful examination
411 Moran selected a spear, with a blade two feet and a half long, a wooden handle fifteen inches, and a spike at the end about one foot and a half. The blade had an almost *uniform* width of from two to three inches, up to near the top, where it abruptly formed a point. A sword and a knobkerry of formidable appearance completed his warlike equipment.

881 [302] These important acquisitions made, our hero now proceeded to dress himself up as became his new character. He first worked his hair into a mop of strings, those falling over the forehead being cut shorter than the rest. Instead of the ivory ear-stretcher hitherto used, he put in a swell [301] ear ornament formed of a tassel of iron chain. Round his neck he put a bracelet of coiled wire, and round his wrists a neatly formed bead mitten. On his ankles he bound a strip of the black hair of the *colobus* (monkey) of Central Africa. A glorious layer of grease and clay was plastered on his head and shoulders. This completed, he donned a very [291] neat and handsomely decorated kid-skin garment, of very scanty dimensions, which served to cover his breast and shoulders, but hardly reached below the waist, and thus stood forth the complete military masher, ready for love or war.

882 And now the great step of his life was taken. Thus far he had lived in the kraal of the married people, and accordingly had to comport himself as "only a boy." Now he proceeded to a distant kraal in which were none but young, unmarried men and women. To keep up his dignity and supply him with food his father provided him with a number

[text continues on p. 250]

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

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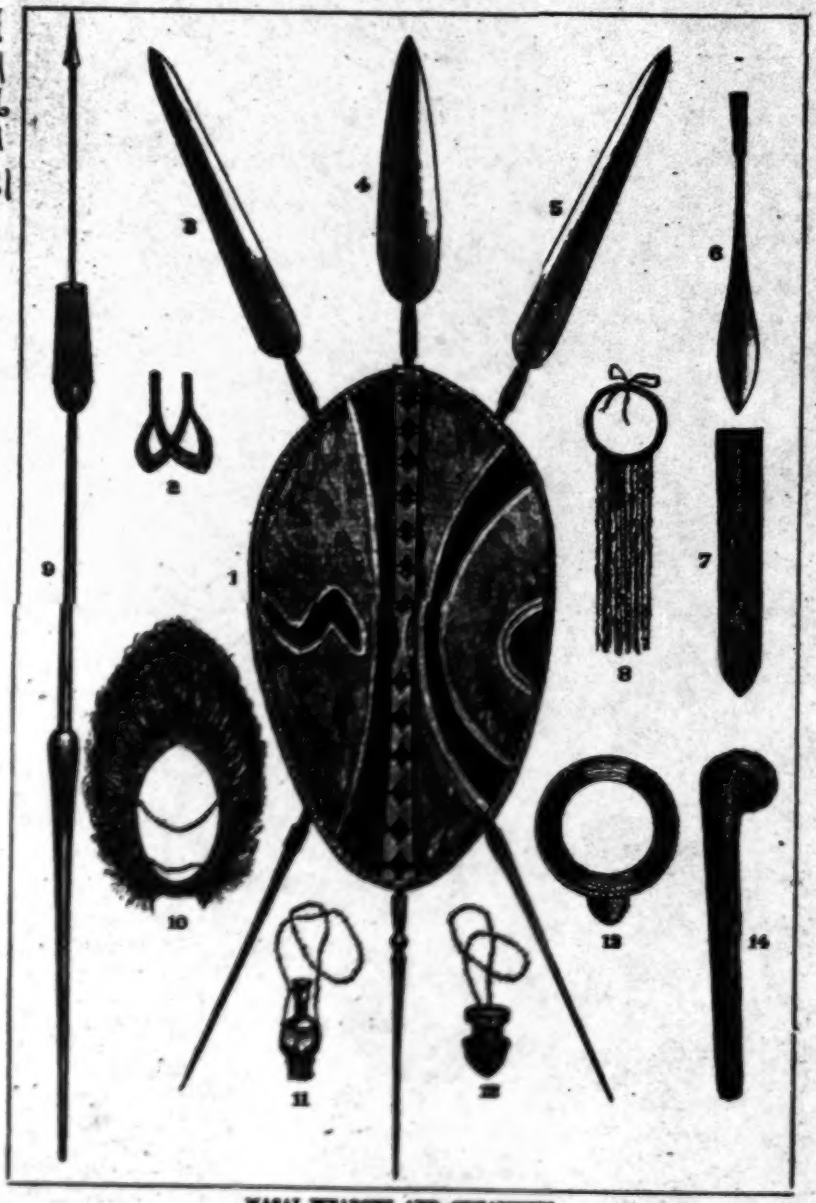

MASAI WEAPONS AND ORNAMENTS.

1. Shield. 2. Arm Ornament of Ivory. 3, 5. Spears of Northern Masai Class. 4. Spear of Southern Masai. 6. Sheath or Sword. 7. Skin Sheath. 8. Chain Hook Ornament. 9. Ambrobbo Elephant Spear. 10. Ostrich Feather War Head-dress. 11. Ivory Snuff-Box. 12. Horn Tobacco-Box. 13. Bead Necklet. 14. Club.

[p.249]

is called an *ol emal*. The boys may carry knives for defence but not spears, for it is said that a spear is a sign of force, and their quest is a peaceful one. Each boy must carry a bow, for the bow is a token of peace. Furthermore it ensures that any reasonable request the boys may make during the *ol emal* will be granted. No Masai may refuse the request of one who carries a bow in his hand. The boys take no arrows with them. They visit all the principal villages and in dance and song they announce the object of their visit. They then seek out all the bigger boys of the village and add them to their number. If they wish to spend a night at a village they beg an ox for food from the elder of their sponsor's age-group. Elders of other age-groups present them with milk to drink. In this way the news is spread far and wide and finally the boys, now of considerable numbers, return to the elders who despatched them, taking as a gift a large quantity of honey. Then a special village is erected in which only the boys' sponsors and their families may live. The boys borrow ostrich feathers and lion mane head-dresses from the warriors and on the appointed day they collect at the elders' village.

The ceremony commences with a dance called *enjibata*; for this, the boys form three files, one wearing ostrich feather head-dresses, the second wearing lion mane head-dresses, and a third, of boys who have decorated their bodies with broad stripes of white earth to resemble zebras.

The latter must be quite nude; those who wish may wear thigh-bells. They may not carry weapons of any sort, but each carries a thin wand, the length of a spear. After much dancing, the boys form a procession and walk round inside the circle of huts following two leaders, one of whom blows a Kudu horn from time to time. The procession then halts and the leader prays aloud to *Engai Narok* —the Black God, to shower his blessings on the boys. This prayer has been taught them beforehand by the elders, some of whom stand by and prompt when necessary. When the prayers are over, the elders take the boys outside the village and spend some time instructing them in their duties to their sponsors and to the tribe. A return is then made to the village and the elders bring a fire-stick, the one called *ol-piron*, also a male circumcision knife and a small dead bird. This bird may be of any kind other than a dove. The elders break the fire-stick before the assembled boys. They then place a curse upon the circumcision knife and taking the dead bird they break one of its legs and pierce one of its eyes—presumably as an indication of the ill which will befall any boy who dares to be circumcised before the curse is taken off the knife.

In this way, the elders formally lay claim to the sponsorship of a new age-group. From that time the boys refer to their sponsors as *Il-piron*, whilst the elders refer to the boys as *Il-piron*.

9:Fosbrooke G-5 (1936-1948) 1948 FL12 Masai FL12
Kisonko

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On left —

LAIBON MBEIYA (17)

Below—

WARRIOR IN FULL CEREMONIAL DRESS wearing lion-killer's head-dress with ostrich-plumes on spear as a sign of peace.

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[Facing p. 18]

9:Fosbrooke G-5 (1936-1948) 1948 FL12 Masai FL12
Kisonko

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SENIOR MORAN — blowing Kudu horn.

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NEWLY CIRCUMCISED YOUTH.

[Facing p. 39

11: Leakey E-5 (no date) 1930 FL12 Masai FL12 Kenya

branelin. These bird skins, once fixed to the hair of the head, may not be removed until the general hair-shaving ceremony, when the hair of each novice is shaved off with the skins attached. During the period of the novitiate the boys are known as *laibartan* and are free to go anywhere "like women," and, in fact, may even visit the *manyatta* or warrior villages of the existing warrior groups with impunity.

There are special dances, called *osinpoles*, which are danced by the novices alone.

The Shaving Ceremony.—When at length all the candidates have reached the novice stage, the shaving ceremony, which marks the end of the novitiate, takes place. For this ceremony the novices are assembled in territorial groups, and each boy has his hair publicly shaved off by his mother (or in the event of his mother being dead, by another of his father's wives). This shaving ceremony is accompanied by the killing of a ram for each novice, after which his father presents him with a spear, shield, sword and knobkerrie, which are the insignia of his new status as a warrior.

The new warriors now form themselves into groups, and organize the building of villages, which will be their headquarters. These villages are the *manyattas* of the warrior groups (see below).

Part III.—Warriorhood.

The Age-Group System.—The general word denoting an age-group is *ariaai*, and this word is liable to cause considerable confusion unless very great care is taken, as it denotes in a general way several widely different forms of age-groups. All those warriors who pass from the novice stage to the warrior stage at the same time—in fact, all those boys circumcised between a single ex-mining ceremony and the succeeding hair-shaving ceremony—are grouped as members of a single age-group which is given a name which lasts for life. Besides this permanent name, however, the age-groups during the warrior stage are known by the alternating names of *junginaibor* and *murungalonyit*.

There may never be more than three age-groups in the warrior class at the same time; and also, a group with the name of *junginaibor* must always be the senior warrior group. This, in effect, means that a single age-group cannot be transferred from the warrior class to the elders' class, but that two groups, a *junginaibor* and a *murungalonyit*, must move out together, having the next *junginaibor* as senior age-group in the warrior class, and temporarily the only age-group in the class. As soon as the two senior groups have moved out together, the next group, already in the novice stage, transfers into the warrior class with the name of *murungalonyit*, and in due course yet a third group will be initiated and enter the age-group as *junginaibor*, after which no further transfer of a novice group can take

Milking.—Milking is usually done by women and girls, but uninitiated boys may also milk. Milk is either drunk fresh or is curdled by mixing with blood, or is curdled alone by leaving for two or three days. 334 462 252

Raiding.—Frequent raids on neighbouring tribes are carried out by the warrior classes, and the cattle and sheep so obtained are some of them distributed to a warrior's parents and friends and some kept for himself. When cattle are raided from another clan or sub-clan in order to repay a murder (see Murder), all uninjured, killed, and otherwise damaged cattle are returned immediately afterwards, for to keep these would certainly bring bad luck on the raiders. 721 [682] [707]

Part X.—Miscellaneous Notes.

Fire.—Fire for special occasions is made by means of the hand-drill method, and women may not make fire by this means. Normally, fire is obtained from the ashes of the previous day's fire or from a [illegible] 372

Murder.—Should a man kill a member of his own sub-clan there is no punishment. "What would be the use of taking a fine from one's own sub-clan?" If, however, a man of another sub-clan is killed, then the sub-clan of the murdered man and the murderer's sub-clan met and try to arrive cattle in compensation. Usually a free fight takes place and if, in the course of this, a man of the murderer's sub-clan is killed, the matter is considered all square, and any raided cattle are returned. In the course of such a raid all sorts of cattle are driven off, but all the killed and maimed ones are returned next morning (see Raiding, above). 682

Smiths.—Among the Masai smiths are considered "bad." There are smiths in each clan, and the business is purely a family one handed down from father to son. Young boys of smiths' families are initiated alone, and once initiated go straight to the business of smithing and may take no part in the life of the ordinary warriors or warriors. Smiths are considered to be considerably lower in the social scale than even the Wandorobo. A Dorobo can leave his hunting life and rank as a true Masi if he so chooses, but never a smith. 226 564 [823]

If a smith comes and sleeps at a village he is given a bed, but must sleep on the wrong side of the sleeping hide (*i.e.* the rough furry side). Smiths may only marry with smiths' families. No Masai would dream of marrying or having any kind of sexual intercourse with a smith's daughter (Wandorobo girls may be married by Masai, but not vice versa), nor can a smith marry an ordinary Masai girl. Smiths make spears and small knives, cattle bells and iron ornaments, but never swords, which are always bought from the Kikuyu. Should a Masai buy the cattle or sheep of a smith he must dip them in the river before adding them to his flock. [794] [582] [563] [411] [412] [438]

12: Fox G-5 (1925-1930) 1930 FL12 Masai FL12
Kenya

Journal of the Royal Anthropological Institute, Vol. LX, 1930, Plate XVII.

561
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FIG. 1.

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FIG. 2.

FIG. 4.

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FIG. 3.

FIG. 1.—Lelio [illegible]. WARRIORS DANCING IN THE RAIN-PATH. NOTE OF ORNAMENTS.
FIG. 2.—Lelio [illegible]. WARRIORS DANCING.
FIG. 3.—Lelio [illegible]. GLADIATOR, GLADIATOR SHIELD AND SPEAR-HEAD (SHOT TO SCALE), WITH SCRAPING KNIFE IN SHEATH-KNIFE.
FIG. 4.—[illegible] WITH THE METAL PLATE OF HIS FOREHEAD AND [illegible].

[illegible] NORTH OF THE MASAI.

[P. 466-A]

12: Fan G-6 (1925-1930) 1930 FL12 Masai FL12
Kenya

Journal of the Royal Anthropological Institute, Vol. LX, 1930, Plate XIV

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Fig. 1.—Ceiling of Church, Kabaneon with carved crucifixion and crosses.

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Fig. 2.—Ceiling of Church, Kabaneon, showing

PICTURES WITH OR THE KING.

[P. 466 - B]

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

Warriors do their hair in pigtails, *ol-taika*; other people of both sexes shave their heads periodically. In both sexes the ear-lobes are pierced and elongated, and the two lower middle incisor teeth are removed. Cicatrized patterns are often made on the upper part of the body in both sexes.

Iron-work

Iron is used for weapons (spear and sword of warriors, and arrows of elders), axes, knife-blades, razors, and many of the ornaments of both sexes. The spears and swords are distinctive of Masai culture and, together with the shield and *e-rrap* arm-clamp, separate the Masai and Nandi culturally from other Nilo-Hamites. Spears are of three shapes: a small leaf-shaped blade with long neck, long shaft, and medium butt; the great "shovel-blade" with short neck, long shaft, and medium butt; and the long-bladed winged spear with short shaft and long butt. The colour of the short shaft of the winged war-spear is important: senior warriors have black shafts, others reddish ones, and the demand of junior warriors for the privilege of black shafts is a significant factor in the tension that arises between senior and junior warriors. The sword has a long narrow blade and is kept in a red leather sheath attached to the belt. The winged spear-blade and sword have been borrowed by the Nandi, Kipsikis, Keyo, Kony and others of the Nandi division, together with the arm-clamp; the Kikuyu have imitated them.

Other Objects

Clubs are made of wood or rhinoceros horn. Shields are roughly oval, about 3 ft. long, and made of buffalo or giraffe hide on a light wooden framework; according to Merker, the old form of shield was circular and (if the scale of his Fig. 34b is correct) about 1 ft. in diameter. Stools are cut out of a solid block of wood and have three legs. Horns are used for summoning people, but there are no musical instruments or drums.

Ritual and Beliefs

Religion

Little has been recorded of Masai religious beliefs, except such obvious facts as the invocation of *Enk-ai* (the Masai word for God, rain, and sky). As to ancestor-worship, it is generally said that the Masai do not believe in an after-life (said also of the Suk); but the alleged belief that the soul of a laibon or rich man turns into a snake implies some belief in the survival of the soul. This matter needs careful investigation; and Merker's statement that each Masai is taken to paradise by his guardian angel and let in by *Enk-ai* if he has been good is alien to Nilo-Hamitic thought. *Enk-ai* is recognized as a creator, and is prayed to by both men and women. Some of the prayers recorded include an invocation to both *Enk-ai* and Mbatiany, the laibon who died *c.* 1890; thus Thomson heard the Il-Aikipiak praying to *Enk-ai* and Mbatiany, and the Nandi war dance after a victory, recorded by Hollis after Mbatiany's death, contained also an invocation to *Enk-ai* and Mbatiany. The "minor deity called Neiterkob" which Thomson thought was an earth-spirit, appears in Krapf's book as the Neiterukob, "the mediator between God and men." But the Masai word *naiterukop* means no more than "that which began the earth," and thus would seem really to apply to *Enk-ai* in his role as creator. *Enk-ai*, god, is grammatically feminine, and his wife *Ol-apa*, the moon, is grammatically masculine.

Death and Burial

The bodies of most people are put out for the hyenas, to the west of the kraal, and laid on the left side so that the face looks eastward, with the legs drawn up, the head supported by the left hand, and the right hand across the breast. The

231	613
233	614
262	643
304	721
411	754
524	759
564	802
595	805

[For mythological accounts of the origin of:

livestock and dogs	see category 539, p. 359
honey as a source of food	360
board game	361
club carved of wood	362
blood as a source of food	362
blacksmiths	364
clans and lineages	368-369
counting and number words	370
7-day week	376
polygamy	377
ol oiboni and chief	377
circumcision	382
double-edged knife	382
sorcerers	382
physicians	382
mandate for war on non- Masai	382-383.]

881 /63 cont./
[626] trample underfoot. The one now scorned had also wanted /64/ to
[152] regale guests with it on that day, but no one came to him whose son
showed himself to be a tórónó. While the old people, as long as
[535] there is something to eat and drink, are only interested in that, the
[533] warriors, already early in the afternoon, start to dance and sing
with the young girls and amuse themselves in this way into the night.
Not until about ten o'clock do they go back to their kraal, to which
the girls presently follow them, after they have begged for a little
more milk, which they take along to their lovers. /Ill. 18 appears
here./

[758] The circumcised boys, soon after the completed operation, went
into the huts of their mothers and stayed there for seven days, until a
superficial healing of the wound has taken place. In order to hasten
this, they are particularly well cared for and are given only milk,
[411] blood, and meat. During the following period, until complete
[223] healing, they roam in small bands with bow and arrow -- they do not
use the ordinary bows, but ones only about half as long, made only
for this occasion: the arrows used with them have a wax ball at the
tip -- through steppe /65/ and forest, in order to shoot small birds,
the skins of which they string by the beaks on a cord, which they
place garland-like around forehead and occiput. Between the bird
[301] skins the es sibolio (sing. os siboli) -- as the newly circumcised ones
[302] are called during their recuperation -- stick an ostrich feather on
each side of their heads and paint their faces with white clay (en
oroto). On the first day they go out, they slaughter a white goat-
[262] buck on the steppe. After they have roasted and eaten its meat,
they throw the gnawed bones into the fire. This meal is called ol
gine l ol benek (ol gine = the goat buck, ol benek means the tree
with whose branches they make the fire). Every evening after their
excursions they return to the kraal and to the huts of their mothers.

881
591 As soon as the young girl, who until then has lived in the warrior
kraal in the most unrestrained freedom, concludes from certain

[TEXT CONTINUED ON PAGE 86]

18: Merker--85 G-5 (1895-ca.1908) 1910 FL12 Masai FL12

/Illustration from p. 64 of the original source./

881
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Kerim phot.

Ill. 18. Boys just circumcised = es sibolio.

/72 cont./

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701

C. G. Schillings phot.

Ill. 25. Warriors.

561 It is to be inserted here that the girls who have been circumcised in the period from the beginning of a series of circumcision years to the beginning of the next series are counted in the age class in which the boys circumcised within the same period up to the en gebata festival are reckoned.

/73/ As long as the members of an age class still belong to the warrior standing, those living in each area have their own head, the speaker (ol aigwenani), whom we shall meet again in the warrior
561 kraal. But if those belonging to one ol bor̄r are all married, they
634 are given a head for the entire district, the ol aunoni, whom not only the people of his age class, but also those of all younger age
[791] classes are obliged to obey. It is the business of the ol oiboni to arrange matters so that in each district only one holds this rank. The discussions with regard to his appointment begin even before all the ol bor̄r members have left the warrior standing. The speakers of the district go to the ol oiboni and put their request before him.

/76 cont./

561 701 According to this, the institution of the age classes together with the existence of the age grades, which were more sharply defined and made more prominent in their meaning by the former, seems so important for the maintenance of a constantly war-ready troop that the thought obtrudes as to whether that institution did not first become formed out of a striving for such a band of warriors. [703] The warriors' living together as a valuable impetus for comradeship and esprit de corps, in which lies a chief condition for success in war, leads further to celibacy and then to free love; one can see as its sequel the women's society that belongs to an age class. This in turn then is the first step for mother right, of which, indeed, we also find remnants among the Masai.

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X.

Introduction of the youths to the warrior life. -- Their first war expedition. -- The ol oiboni gives them the name for the age class. -- Shield escutcheon: its individual constituent parts and their meaning. -- The youths become warriors.

701 702 561 [291] [302] [411] As soon as the circumcision wound has healed, the circumcised exchange the long apron (ol gelí, el geléni) for the short skin-cape (e megiti, /77/ megitin), again put on their ornaments, anoint their bodies with red paint and, after they have once more shaved their heads, set out as el barnot (sing. ol barnoti, formed from barno = bald-headed), armed with spear, club, sword, and shield, into the bush to celebrate the ol geted l od gutui. Spear, shield, and sword are gifts from their fathers; they have carved the club themselves. As we shall learn later in connection with the warriors, they divide themselves into mess-groups of five or six. [342] In the forest they erect a kraal of thorns for themselves or even build small huts out of leaves. 701 702 56 The festival consists of consuming large quantities of meat and nothing but meat. For this each participant furnishes a fat ox obtained from his father, which must be plain-colored, black if possible. [262] [822]

/77 cont./

561 791 of all the age-fellows is first convened, so that they /78/ may choose a delegation from their midst. To it belongs in the first rank the speaker, then a rather large number of the strongest and handsomest el barnot. All are provided with rich adornment, as well as beautiful weapons. Each ol barnoti has brought along a fine head of [431] cattle. The large herd formed by this is taken along by the delegates as a gift for the ol oiboni. When they have then presented their request to the mighty one, he directs them to come the next day, when he imparts the answer by giving them, for example, the name el gischon. The ones circumcised during the period from 1896 to 1901 were given this one. It is supposed to mean: the generation after those weakened and impoverished by the rinderpest. After the

714 411 291 531

Ill. 28. Shield escutcheons of the Masai.

561 791 [714] delegation has been dismissed by the ol oiboni, they return to their native kraals. At a gathering again held there, all learn the new name and then consult about the choice of a shield escutcheon.

/80 cont./

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Ill. 29. Shield escutcheons of the Masai.

714 influence of the Moschi military station better. The answer to the
531 question concerning the meaning of the black bows was almost always
634 merely that they probably served as ornamentation, since, with the
184 application of the warrior emblem on the one side, the other half
791 of the shield would look unattractively empty, and only a few old men
179 opined that it was originally a lineage emblem of the En gidoñ. This conception seems to me the right one, and it would explain why the emblem /81/ has been commonly used in Kisongo from time immemorial and then also came to Loita after Mbatyan's death.

714 The lineage emblem is almost never found on the shields of
531 today: thus I did not come across it until I had drawn by a number of
613 old men the shield escutcheons carried by them in their youth. The illustrations of Plate 2$\frac{1}{A}$ show a collection of lineage emblems. We see there that the emblem is sometimes applied on the front of the shield surface, sometimes on the back of the shield. While the
[561] warrior emblems have remained the same for a long time, the lineage emblems were always quite variable, and it seems that each age class made up its own.

$\frac{1}{A}$. [See p. 608--Analyst]

714 /82 cont./
531 nowadays the warriors, out of boastfulness, go on using shields,
178 with unaltered escutcheons, taken as booty in battle with Negroes (1)
[721]
[197]

1. The fact that Negroes also carry shields of the Masai type, and, to be sure, with similar escutcheons, is a consequence of the above-mentioned Masaization.

or half-breeds of Negroes and members or bastards of the Masai people or, with the present discord, even those of other Masai.

714 The shields of the el barnot, the recruits, do not appear as gaily
53 colored (Plate 1: Figs. 1 and 8). As soon as the youths have received
701 the shields, they ask the most esteemed of the married men, a former
561 speaker of the warriors, for his consent that they be permitted to paint a black emblem on the surface of the shield. At the time he gives his permission, he also determines the form of the emblem, that is, he does not invent a new one, but chooses one from among the old familiar ones. With this and with an ornamental band only drawn in

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Ill. 30. Shield escutcheons of young warriors.

/94 cont./
726 'Ng ai's blessing upon the sons and their companions going off to war.
782 The old men hold a small gourd bottle of honey beer in the right hand, a similar one of milk in the left one, while the women have a filled milk-vessel only in the right hand. During the prayers loudly called out to heaven, they gradually pour out the contents of the gourd bottles as an offering to God and also sprinkle the warriors with
726 it. Many of the latter smear themselves on forehead and cheeks with
[237] fresh cattle dung, while the girls and the old women living in the warrior kraal put such, together with a bunch of fresh grass, on the hut roof close above the door. The custom expresses the confident hope of rich spoils in livestock.

/95/ Then the warriors march off, and, after a march of two to
[252] three hours, they pitch camp around sunset. Several head of cattle
[262] are slaughtered, the meat of which is roasted at the fire and eaten.
[411] At the same time they smear the thrusting spears with a paste of red earth or wrap them with grass or cloth so that their gleaming in the
[325] sun, visible very far away, will not betray them. Finally, they loosen the thongs of the sandals and fasten them on the underside in such a way that the sandal may be worn with the tip in the rear and the heel part toward the front, so that the footprints left behind will be deceiving concerning their direction of march. During the
704 march comradeships are formed by two men in each case, each of
701 which calls the other <u>ge</u> <u>sirit</u> <u>ai</u>, that is, my companion. /Ill. 37 ap-
726 pears here./ The duty of the companion is to stand by the other one in battle and, if he falls, to bring his weapon to safety. Five to ten such comradeships combine to make a section (<u>ol</u> <u>ale</u>), each of which
726 erects its own small camp. During the first days of march, still far from the enemy, it is fortified for the night by a few branches of thorns. On the evening before the attack it is replaced by the <u>eñg</u> <u>adji</u> <u>en</u> <u>djoré</u>. The spears are stuck in the ground in a semicircle about five paces in diameter, and against them, on the outside, the shields are placed in such a way that one overlaps the other like scales. The warriors lie or squat in this semicircle, armed with their weapons, awaiting

/95 cont./

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• 411

Ill. 37. Section camp on the war march.

726 the time for the attack. /96/ The leader of the section is one of the
[701] above-mentioned benefactors, recognizable by an ornament called
[714] el dorogén or el gabatén, which consists of strings of iron or glass
[431] beads and is worn around the right lower-arm, a gift of those who have benefited by his generosity.

708 Accompanying the warriors are one or more surgeons (ol abáni, el
726 abák), whose duty is the immediate treatment of the wounded. They choose their "dressing station" approximately half an hour from the battlefield on an elevation made known and easy to find.

726 Toward midnight the spies (ol aigedalani, el aigedalak) set out to go to Kahe. On the way they adapt their externals in clothing and ornaments as much as possible to that of the Wakahe and hide /Ill. 38 appears here/ shield and spear along the way. With enviable inoffensiveness they move about among the foreign populace, trusting in their amulets. With a little fresh cattle dung and a few tail hairs plucked from the Kahe cattle, as proof that they have actually seen cattle, they return to the warriors in great haste.

/96 cont./

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714
• 411

Ill. 38. Last instruction of the warriors before the battle.

726 The warriors have broken camp about four or five o'clock in the morning and after sunset reached dense bush one to two hours away from Kahe, where they now camp. They are highly elated about the information from the spies, rich booty now indeed seems assured.
726 704 Soon after midnight the battle march is begun. The warriors split up into five different troops. The el ebéta (sing. ol ebét) hurry ahead as patrols and, having come close to the goal, hidden in the foliage of tall trees, take /97/ a look around; following them at a distance of a few thousand meters, each led by an ol oiśoni, are the three or four divisions of the el árai (sing. ol áro) = buffalo, each of which goes in another direction toward the hostile area. They consist of the most dashing men, and the success of the attack depends primarily upon them. Behind the el arai, swarming out at some distance, follow the largest division, the el dimito (sing. ol dim) = herds, the flanks of which are made up of picked men, the el

/98 cont./

727 it for the night. Thus captives are not taken. The men from the enemy who can be taken are killed, but not mutililated; the women, on the contrary, are usually spared and freed. It also happens, however, that those warriors who are undertaking their first expedition also strike down women, in order not to return as ebor além. But even in this case pregnant women are spared, for it is believed that [784] God punishes the murderer of a pregnant woman by the death of his own children. Only very exceptionally does one take along a few [583] women or children. The latter, however, do not become slaves; rather, the captured woman very soon becomes the lawful wife of the one who captured her, just as he also regards the kidnapped child [577] exactly like his own. A ceremony of adoption does not exist; the man simply hands the child over to his wife, who treats it like her own. The next day they march on toward the home kraal; in the evening a thorn fence is again built, and at the same time the share of the booty destined for the oi aunoni is set apart. The total booty of every war expedition is given a name. This is determined on this second evening, while the men sit eating. It is called, for example, kirima, because men fell on both sides. Other names are [411] [301] [291] [516] → • bógbeh if the provisions in living livestock taken along on the expedition did not last, and the warriors, out of hunger and contrary to the existing custom, had to eat tree fruit; ágbeé if the El meíma suffered on the way because of a shortage of water; ágwíria, formed from the call matágíria ápo, that is, approximately: "only courage, if it is not possible, what does it matter," a frequent saying if one believes oneself inferior to the opponent in strength. The next [703] morning, early, before the departure, the leaders distribute the booty

Ill. 40. On picket duty.

/125 cont./

832 826 (without, however, one's being able to speak of steatopygia), robust hips, deep umbilical cavity. The lips must not stand out, either by form or color, so that thin and dark lips are considered beautiful. For [302] [824] tongue and gums an artificial black coloring is regarded as beautiful: for this one uses the juice of Clerodendron ternatum (1).

1. Ol oitero 'gischo 'el nijaba.

Prominent muscles in the upper arm and calf or a fat belly are regarded as ugly and are contemptuously compared with the like characteristics of the Negroes, or one also speaks mockingly of club arms, or calves with a goat stomach stuck in them, or of a /126/ diseased swollen abdomen. Among girls one places value on small bones, small, narrow hands and feet, as well as erect, hemispherical [302] breasts. By means of painting with red earth one seeks to enhance the dark skin color by the contrast of colors.

XV.

000 Weapons. -- Spear. -- Sword. -- Scabbard, belt, shield. -- Club. -- Bow. -- Arrow. -- Firearms.

• 411 The foremost weapon of the Masai is the well-known, beautiful, large spear /Ill. 41 appears here/ (Fig. 27, see pp. 166 ff.). It constitutes all the pride of the warrior, who would sooner part with anything but that. The spear consists of three parts: the /127/ upper iron blade, the middle wooden shaft, and the lower iron shoe. At the lower end of the blade and at the upper one of the shoe, respectively, one finds a socket by means of which these parts are 411 stuck on the wooden shaft. The ancient spears had blades 30 centi- 178 meters long and 20 centimeters wide, with short sockets, a long wooden shaft, and a short shoe. Gradually the socket of the blade was lengthened up to 40 centimeters, and the shaft was shortened in the same proportion. Such spears are still to be found only rarely today, and then the blade on them has been ground more or less narrow in the course of the years. Later, fashion lengthened the

[TEXT CONTINUED ON PAGE 168]

18 Merker--187 G-5 (1898-ca.1908) 1910 FLIS Masai FLIS

/Illustration from p. 126 of the original source./

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Prinz Paul Demidoff de San Donato phot.

Ill. 41. Young Masai warrior

/127 cont./
wide blade up to approximately 80 to 85 centimeters and at the same

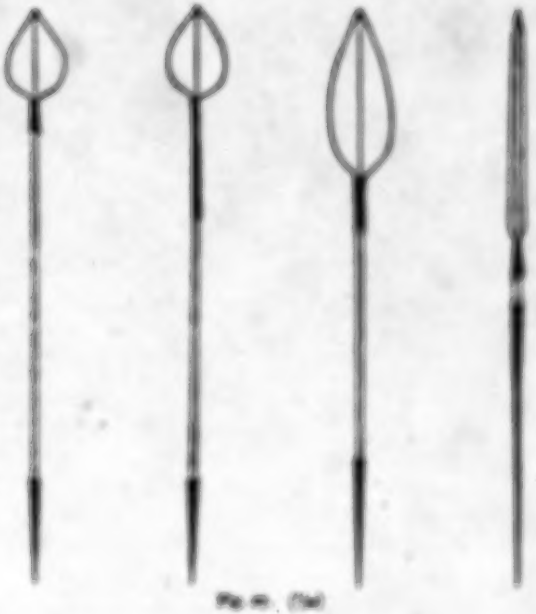

Fig. 41. (1a)

time decreased the socket to 10 to 12 centimeters. Fine specimens of such spears are still frequently found. The modern spear of today has a narrow blade, usually about 80 to 85 centimeters long, sometimes even still longer, which measures only four to six centimeters at its lower, widest part, a short wooden shaft 10 to 12 centimeters long, and a meter-long shaft. The blade is almost always brightly

Lib Member—LSB C-6 (1890-ca.1910) 1910 PL23 Mbwoi PL23

• 411 /137 cont./
polished, seldom unpolished and black. The latter is not a sign of
[134] crudeness, but is supposed to prevent glistening in the sun. The
[77] spears carried by the Mbwoi are not all made by the of Imonga, but
are also /135/ bought from sedentary Negroes, and, to be sure,
(137) chiefly from the Wadschagga of the Kilimandscharo, whose black-
smiths make them for the warriors of their tribe or also on order for
Mbwoi warriors. One therefore finds among the spears of the Mbwoi

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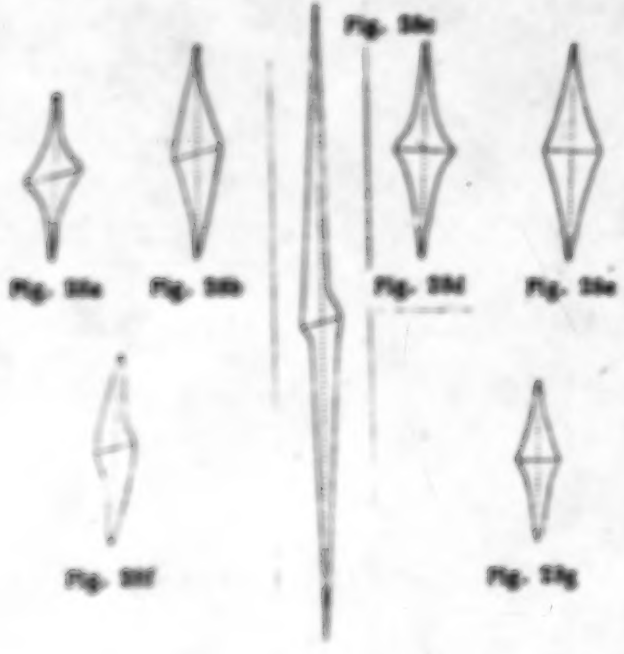
Ill. 40. Young Mbwoi with spear.

/120 cont./

411 (199) 411 191 sometimes also types, which, however, only in exceptional cases do not closely keep on the general Masai shape. The essential difference between the two types is that the axes of the cross-section (Fig. 38) in /119/ the blade prepared by the Masai smiths stand obliquely to each other: in the one made by the Negroes, at right angles to each other. Another difference appears in the lower end of the blade among the long, narrow forms (Fig. 39), which among the former specie is more heart-shaped (a) or else spoon-shaped (b).



Legend for Fig. 38
a, b, and c, Masai spears; d and e, Dschagga spears
f, Masai sword; g, Dschagga sword.

/129 cont./

• 411
171

Fig. 29.

among the others usually more spade-shaped (c). The first two [177] shapes, especially the spoon-shaped one, have in more recent times also been imitated by Negro smiths, and, to be sure, as I /130/ was able to determine in several cases, on the express [184] order of Masai warriors. While the spear shoe is circular above [422] and below as a rule, one also finds such, particularly in the Ol Bruggo province, among which these parts have a rectangular diameter and one which notches (Fig. 30) are made as ownership marks of various meanings (1).

1. They may mean: district, ol lorre, tribe or lineage, etc., of the owner.

/Figs. 30-32 appear here./

411
482 On the march the spear is carried, either on the right or on the left, in three different ways, among which the warrior alternates according to convenience. 1. With outstretched arm hanging down, the hand grasps the spear shaft at the spear's center of gravity. The spear lies horizontally, the tip /131/ directed forward and slightly outward. 2. The spear is carried in the arm, similar to the position of the "gun in the arm." With thumb, index finger, and middle finger the spear shoe is grasped in the middle, as one

[TEXT CONTINUED ON PAGE 173]

18: Marker--172 G-6 (1880-ca.1900) 1910 PL13 Mami PL13

/Figs. 80-83 from p. 190 of the original source./

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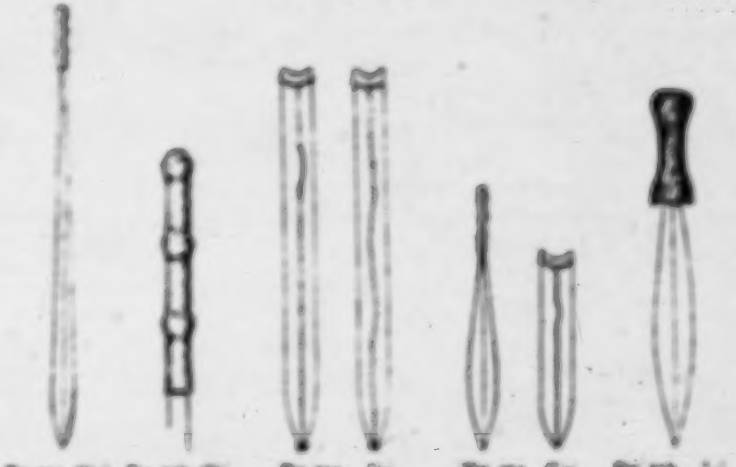

/131 cont./

411 411 grasps a pencil in writing. 3. The spear is carried on the shoulder, 482 upon which its center of gravity rests. The point is directed diagonally upward; the hand encircles the spear shoe with the fist.

411 The sword (Fig. 31) consists of the round, wooden hilt, provided 478 with transverse grooves, and the iron, double-edged blade. The former, according to the statements of the Masai, has not changed, whereas the blade had undergone a great transformation. Originally it was only 30 centimeters long and had its greatest width of barely two centimeters in the center. At that time the sword resembled a double-edged dagger (Fig. 32) and was suitable only for stabbing.

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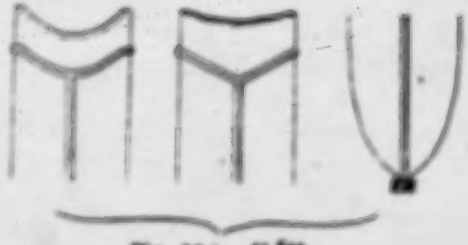

Fig. 32 a. (1/7)

Fig. 32 b. (1/10)

411 Gradually the blade became longer and, in order to be able to use it 478 better for cutting, its center of gravity was put closer to the tip, so that the blade now 60 centimeters long has its greatest width of three centimeters only five centimeters away from the tip. What was said [191] about the cross-section of the spear blade also applies to that of the sword blade: its cross-section is slightly S-shaped (Fig. 33 f), if it is made by Masai smiths, straight if by Negro smiths (Fig. 33 e). The

411 /171 cont./ The
[237] [386] [324] beautifully worked scabbard (eń dianchúr, á dianchuri [Fig. 31 c and 33]) is made from goatskin or neat's hide and dyed with the red juice of the root of the shrub ol gueriandus l en doik (1):

1. Plumbago zeylanica.

on the back side is found a longitudinal middle seam and on the front side a corresponding longitudinal fold. Twelve centimeters from the upper edge /172/ of the scabbard there sits on the front side an oblong eyelet (ol olmó, il gumuchi) through which the belt (eń ólmóí, á ólmóín [Fig. 33 b]) worn around the hips is
[237] [53] stuck. The latter is made of neat's skin and decorated with several longitudinal folds. There is a hole (en audoto, n audot) at one end, and at the other one a small leather strap (eńg ene, ńg ende). The sword is worn on the right side and drawn with the right hand. Left-
[174] handed men wear it on the left side. This carrying method seems to point to the fact that formerly the people did not carry swords, but daggers, for a sword can be drawn with the right hand better from the left side, whereas a dagger is more quickly ready for a thrust from the right. Moreover, the sword, even today, is also frequently handled like a dagger.

714 178 [173] According to the tradition of the people, the original Masai shields were very small (shield o ol oho). They had a circular, flat shape, a round umbo in the center, and a diameter of 30 centimeters. The grip stick was fastened on the back side with small straps, which were drawn through the shield. The very light shield was carried with two fingers at the grip stick. Accordingly, the hollow of the umbo was very small. Gradually the shields became larger, and the reason for this may be sought in the frequent conflicts of the Masai with peoples
[237] carrying bows and arrows. Since in its original shape, the shield, with its enlargement, lost firmness, this was increased in that a wooden frame (ol dareta, ol dariéta) was sewed around the outer periphery with strips of goat or sheep skin, the shield was bellied out, and, to preserve the longitudinal convexity, two straps (n ewchata)

/132 cont./

714 178 [237] were drawn from each end of the grip stick to the grip (Fl. 34). The present-day shields, like the former ones, are also made out of buffalo or giraffe skins. For better protection of the hand, the umbo is lined with a round patch of the same skin, and, on top of that, in order to prevent the chafing of the finger knuckles, with a piece of soft sheepskin. The shields now in use, measured with the convexity, [531] [613] are 1-1.10 meters long and half as wide. The escutcheon is painted on the front surface of the shield, whereas the reverse side often -- not always -- bears the lineage coat of arms.

714 411 482 On the march the warrior carries the spear with one hand, the shield in the other one. With arm hanging down, the hand grasps the shield grip so that the smaller diameter of the shield is vertical and the painted surface is turned outward.

411 [324] [237] The club (ol gimûn, ol gimî [Fig. 38]) is now made out of one piece, generally out of ordinary hard wood, especially from the tree ol oirien and ol olburbenek (1):

1. Dregea rubicunda K. Sch.

411 178 [412] only the clubs of the speakers, which serve solely for gesticulating, are made out of ebony wood or rhinoceros horn. The old clubs /133/ consisted of two parts: the spherical head, into which the stick-like handle was stuck through a central bored-hole. The club does not actually serve as a weapon of war: except for accompanying a speech, it is used almost exclusively in fights and -- to break marrow bones of slaughtered livestock. The present clubs are about 40 centimeters long, their head has a diameter of five to six centimeters. A club-like 411 [324] cudgel (os olis), especially out of the wood of ol gedarda (1).

1. Ochna Merkeri Gilg.

often takes the place of the club. The club is worn in the sword belt: it sticks in it as a rule close to the sword, with the head upward.

/133 cont./

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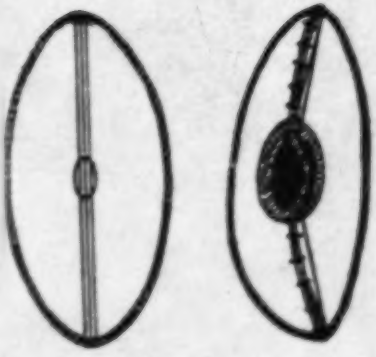

Fig. 34a. Present shield-form (3/50).

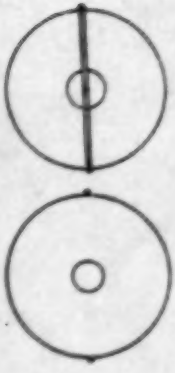

Fig. 34b. Old shield-form (1/10).

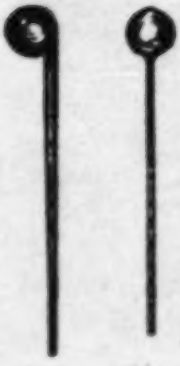

Fig. 35. (1/10).

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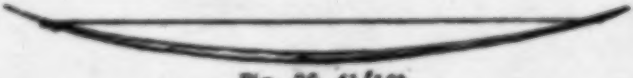
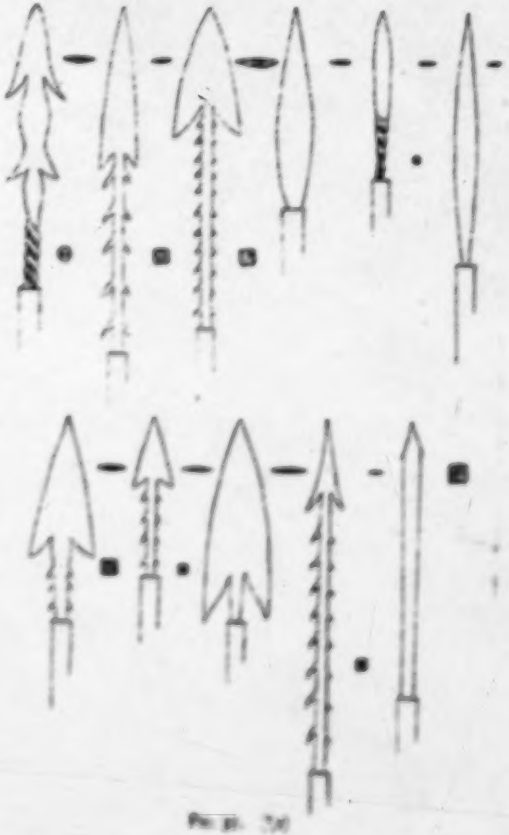


Fig. 36. (1/10)

Spear, sword, shield, and club are the weapons of the warriors. Old people never carry the shield, rarely a small, to some extent cast-off spear, or an old sword, but for the most part only club and bow with arrows. They need bows and poisoned arrows for the defense of their own kraal or against predatory animals. The Masai impoverished through cattle epidemics, who live apart from the others and erroneously call themselves el dorobo, also hunt game with them. The bows (Fig. 36) are two-shanked, simply curved.

/133 cont./

411 and not flattened in the center. The string is twisted from the back [283] tendons of cattle. As a hunting trophy one often winds a couple of [237] strips of hide from the /134/ slain animal around the bow. The point of the arrows [Fig. 37] (em baiɛ, m ba) has the customary "arrow shape" or is lancet-shaped or awl-like. Its tang, on either [237] side, bears a tight row of barbs made by notching. It sticks into a [136] wooden shaft, the lower end of which is notched and bears a three-part, rounded feathering made from the feathers of the carrion vulture (Neophron percnopterus), which one always sees in great



/134 cont./

411 [136] [237] flocks in the branches of the trees surrounding the kraals, waiting for some kind of animal waste. In addition to the iron points, one also finds awl-shaped wooden points; the latter are often poisoned, the former only rarely. The Masai do not make the poison (en [439] dugrai) themselves, but buy it from Wandorobo, who obtain it from /135/ the olmoridjoi (Acocanthera abyssinica) tree by boiling the roots and the wood. The arrows are carried in a leather quiver (e modian, modiani), which is slung over the shoulder on a leather [237] strap. It consists of a tube 70 centimeters long and made out of neat's skin, with a bottom stitched in and a similarly worked, twelve-centimeter lid that can be turned up high.

Firearms, which at times almost entirely replaced the spears and bows among sedentary Negroes (1),

1. For example, in a few areas at Kilimandscharo.

[648] [727] are not generally carried by the Masai. Although in the battles with the Protectorate Troops they have at various times captured guns and ammunition from fallen Askari, I never observed or learned that they used these weapons. They never bought muzzle-loaders from trade caravans, and the ones that I found in one of their kraals showed by the lack of cock or piston, or by other damage, that they were not carried along by the Masai for the [177] purpose of use, but merely as trophies. It was not until April, 1902, that a troop of Masai warriors armed with English Snyder breech-loaders came into my field of observation. The troop came from the Masai province of Ol bruggo, and, to be sure, from the English station of Nairobi, located on the Uganda railway, and attempted an invasion in the Kilimandscharo area of Rombo. With a loss of approximately 20 per cent dead and bootyless, however, they were sent home by the Warombo, armed only with spears.

18: Merker--197 G-5 (1895-ca.1908) 1910 FL12 Masai FL12

/Illustrations from p. 149 of the original source./

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Ill. 49. Hair styles of young warriors.

Ill. 50. Hair style of the warriors.

18t Marker 225 G-5 (1895-ca.1908) 1910 FL12 Metal FL12

/170 cont./

233 and first used it successfully on a large scale at the end of the eighties.
232 One or several cuts are made with a knife in the underskin of the bridge of the nose of the animal to be inoculated, so that blood flows copiously from the wound. At the same time the chest cavity of an animal

Ill. 59.
Cow inoculated on the bridge of the nose against tuberculosis.

that has just died is opened and from it is taken a fist-sized piece of the lung, greatly swollen and filled with a watery fluid. One rubs the wound thoroughly with this piece, so that the fluid penetrates well. Soon after the operation the nose swells considerably and mucus flows copiously from the nostrils. The sickness comes out of the nose, the people say. The healing of the external wound is sometimes connected with a considerable ulceration, which not so rarely leads to a purulent inflammation of one eye, indeed to the complete loss of it. The ulcer heals with the formation of a thick,

/170 cont./

232 233 heavy scar often five centimeters high, /171/ through which the inoculated animals, which are now supposed to be protected against becoming sick with tuberculosis, are permanently marked. Numerous observations in this direction showed me the justification of this view. [176] [191] The oi olbosi laibonos is regarded as the inventor of the inoculation method.

[136] In some years, aai, to be sure, in the rainy season, great multitudes of dark green caterpillars one to one and a half inches long are found in the grasses of the steppe. Cattle that eat the caterpillars are stricken with olg ga ol gurt (ol gurto = the caterpillar). As symptoms of the sickness I observed: first a few hoarse coughing sounds, then giddiness, which rapidly mounts and makes the animal stagger as though out of drunkenness; soon it lies down and is brought to a standing position only with difficulty, only to lie down again after a few minutes, whereupon death occurs often after only half an hour. The treatment consists of bloodletting by an arrow shot [811] (Fig. 78) into the jugular vein, whereby one to one and a half liters of blood is emptied out. Through that recovery is reached after just a few hours, as I observed in over 100 cases (1).

1. The microscopic examination of blood slides (ear, heart, spleen) of sick and dead animals gave a negative finding (Oberarzt /staff physician/ Dr. Gaulhofer). I observed the appearance of masses of the caterpillars in March, 1898, in the steppe south of Kilimandscharo, in December, 1903, in the steppe southwest of Kilimandscharo, in the entire region between the latter and Lake Manyara, and in April, 1905, in Daressalam /Dar es Salaam/.

[191] In another case, out of four head of cattle, after two had already died of the sickness, the other two, through the infusion of an emetic consisting of a mixture of sugar-cane beer and a tobacco extract, which was given upon the advice of the Wapare in Kwamkoa on the southern end of Lake Jipe, could be cured.

/173 cont./

233 [561] [859] Small livestock and donkeys are tended by little boys, cattle by older boys, under the supervision of a few old men. Dogs are no longer used for this now; rather the livestock heeds the whistle or call of the herdsmen. To what extent this is the case is best demonstrated when Masai flee with herds of livestock. A number of men, shouting and whistling, run before and behind the herd, [231] [178] which rages across the steppe in a mad chase. In former times the herdsmen quite generally used dogs. The dogs did not serve so much to keep the herd together, but more for guarding. They announce the approach of predatory animals by barking or by hastening to the herdsmen.

231 [562] [272] /174/ As has already been mentioned above, fresh livestock blood alone or mixed with milk forms a food prized as quite particularly nourishing. The blood for this is drawn off the living cattle and goats in the following manner: A strap is tied around the animal's neck in such a way that the blood returning to the heart in the large vein is blocked by it and breathing is not affected. Then a man [311] [116] shoots an arrow (Fig. 76) with a bulb-shaped, thick tip (ol hovet), from which projects a scale-shaped sharp piece of sheet iron six to eight millimeters long and equally wide, into the swollen vein, whereupon the blood squirts out in a stream and is caught in a gourd bottle (ol bugut). The bleeding is stopped by a simple untying of the strap after the operation is finished. From a strong bull or ox approximately four to five liters of blood are drawn at one time, from a cow only half as much, and this is repeated every month. No blood is drawn from good milch cows and cows with young calves. Blood is drawn from sheep by means of an incision in the depression above the eyes or between the eye and the middle of the forehead. The slaughtering of cattle is done by a stab in the neck after the front and hind legs have been fettered; goats and sheep are suffocated by having their mouths and noses held shut. Cows are never slaughtered, not even when they are too old to be used for breeding. 231 242 561 Livestock that has died is eaten. As soon as the animal is dead, one removes the skin from the neck, severs the neck veins, and catches the blood flowing out in the skin. The cutting up of a head of cattle is done with the greatest care; almost every single muscle is carved

/188 cont./

752 have been grasped with the fingernails and pulled forward.

To the surgeon's department belongs first of all the extraction of teeth. This is done by three different methods. To remove the lower middle incisors, which among children is done for the first time at an early age and is then repeated after the change of teeth, one sticks the thin iron blade of an ax between the teeth and levers them out while tapping moderately hard laterally several times with a stick against the blade. The other front teeth are taken out only when they are already quite loose. One ties a string of cattle tendon around the crown of the tooth and a fist-sized stone at the other end of it. When this is done, the operator, for a very loose tooth, simply lets the stone fall, or, with one resting more firmly, throws it down. To remove a molar, one places a little stick almost finger-thick and approximately 20 centimeters long, with its lower end, notched swallowtail-like, against the tooth, and, to be sure, from inside, at right angles to the dental arch and then directs several vigorous blows against the free end of the stick. An assistant holds the patient's head. Tooth operations, with the exception of the ritual ones of course, are very rare. Among 100 men between the ages of 30 and 50 the author found two who each had a tooth gap. One had had a molar knocked out in the manner just described, the other had lost a front tooth through being butted by a head of cattle.

757 Bloodletting and cupping, on the other hand, are very common, especially for rheumatic pains and headache. To let blood from a vein on the head or at the extremities, /189/ the blood in a skin vein, in a forehead vein on the head, is first blocked by a leather strap placed around the neck or around the limb above the cupping

• [511] place. Then the surgeon places himself in front of the patient, the bloodletting arrow (cf. Fig. 78) against the bow, aims, holding the arrow point only five to ten centimeters away from the cupping place, and shoots into the swollen vein. To stop the bleeding, the

[512] aforementioned strap is merely loosened. For cupping on the back, chest, and belly, not the arrow but the razor is used. With it incisions a centimeter long are made in the skin, which has been drawn up roll-like with two fingers. These are arranged in horizontal rows, each of which numbers 10 to 20 cuts. It is by no

1lt Marker--614 C-5 (1895-ca.1908) 1910 PL12 Masai PL12

/Left side of Plate 5/

422
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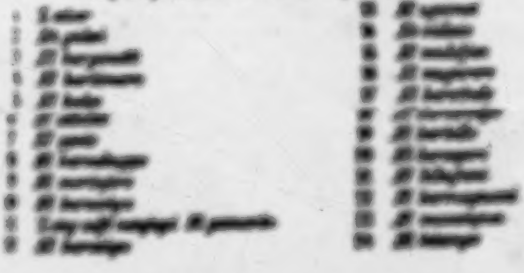
Property marks on arrow points.



/Right side of Plate 5/

Plate 5

422
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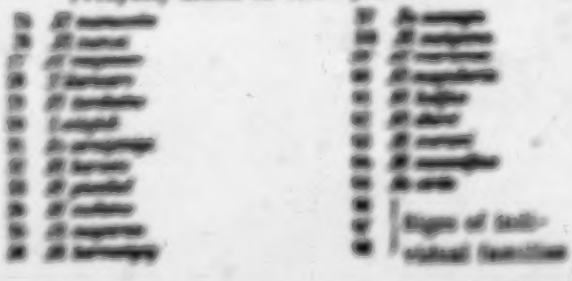
213

/Property marks on arrow points./



Ids Marker--616 G-5 (1898-ca.1908) 1911 PL13 Mamal PL13

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A11
613

/Left side of Plate 6/

Property marks on the tang of the arrow points.

/See p. 617 for the listing of Nos. 10-15 and the illustrations of Nos. 11-15./

Ib Meeker--617 G-6 (1880-ca.1908) 1910 PLIS Idaho PLIS

/Right side of Plate 6/

422
• 41—
613

/Property marks on the tang of the arrow points./

/See p. 616 for the listing of Nos. 11-17 and the illustrations for Nos. 20-28./

class name, and is allied with the next (or previous) group, the first being the right hand grade and the other being the left hand grade. After several years the junior warriors go through another ceremony and become full warriors. Their total period of warrior duty may be about 15 years. The warriors are distinguished by their hair style and spear.

The hair style involves a complicated plaiting of the hair with some combination of cords, pieces of hide or gut, bark, or sticks all liberally plastered with sheep or cow fat and red ochre. Elliott (1948) has detailed the methods and materials used and variations in style between areas.

The warriors' spear is often over five feet long. It has a long, narrow, double-edged blade, an equally long but round and pointed tail, and between them a very short wooden hand grip serving as a shaft. Warriors also carry a flat, double-bladed long knife or short sword called a *simi*. These useful weapons are carried at the waist in a red leather sheath. Originally the metal weapons were produced by metal-working tribes. They now come from England and the Masai bring a bonus once after buying a spear or simi is to file off the brand name. When in ceremonial dress or at war the

• warriors also carry a narrow oval shield made of buffalo or giraffe hide on a wooden frame, and painted with designs including the warrior's age grade and clan.

Originally during the period of warriorhood the warriors were not expected to do any work except fight. They lived in a separate village, called a manyatta, and were generally taken care of by the unmarried girls of the tribe. Discipline was reported to have been extremely good. The warriors had older advisors also they obeyed.

Recently were hunted to obtain feathers for ornaments, buffalo and giraffe for shields, and lion for the highly prized mane. Traditionally the mane was expected to bleed his spear on a lion. The dramatic decline lion hunts are famous (Simon, 1983). As pressure warfare and lion hunting are illegal. The obvious result is a large body of young men with absolutely nothing to do for a period of up to 15 years of what could be the most energetic period of their lives. They tend the livestock used, but much of the time there is nothing for them to do. As a consequence discipline is breaking down. The elders apparently have much less influence or control over the morals that they did

[illegible] Women and occasionally men wear necklaces of beads. Girls have acquire jewelry consisting of rings, beads, beaded bracelets, and wire loops around their [illegible]neck, wrists and ankles. Both men and women pierce and stretch their ear lobes; the women wear large ear bangles through them and the men use them to carry small containers or other articles about the size of a 35 mm film cassette.

[illegible] Spears, clubs, and bastinadoes and shields are carried by the men. Riders often carry a long staff instead of a spear. Cooking utensils are simple, sometimes consisting of a few pots and pans. Bedding consists of hides, with sometimes a blanket. The goods mentioned above are always present. When moving from one place to another a pack saddle is used which consists of two large (two by three feet) flat rounded pieces made of sticks bound and laced by leather thongs. These are used above and on either side of the donkeys' backs, giving the appearance of semi-folded wings. Hides, refrigerator, cooking utensils, and other bit are placed on the donkey's back between these. Foods goods are purchased or traded from small duka around the edge of the town or more recently from supermarkets and other stores the larger and more accessible towns or towns.

21 Huxley Q.T-5 (no date) 1960 FL11 Luo
Masai FL12

CHAPTER 10

Masai Herds and Mara Lions

1

THE Masai have won respect by their contempt for civilization and all that it has offered them. For half a century Europeans have been tempting them with all the material bribes, indeed even non-material ones, for which every Bantu and Nilotic people is avid. There is scarcely an African of the fat lands who would not sell his soul for a school certificate. The Masai have rejected school certificates with a proud and lofty disdain.

Will a certificate fatten a bullock or swell the belly of a cow? Masai hearts are with their cattle; they desire no finer destiny for a son than to walk in the dust of a larger herd than his father's. The young man who dreams of glory sees fine white bulls and brindled cows and green grass knee-high, he does not see the stone bungalow, the shining motor-car, the well-cut suit, the framed diploma so alluring to his darker fellow-countrymen. He likes to wear his hair in matted pigtails smeared with red ochre and rancid butter, to stand with one foot against the other knee, to eat a compound of bullock's blood and curdled milk, to carry his long spear and to keep his women in their beads and coils and fly-infested mud burrow as his ancestors did—those ancestors whose lion head-dresses and painted shields filled the hearts of lesser breeds with terror, and won the right of conquest over the steppes of eastern Africa from their northern Somali deserts to their southern tsetse bush.

For the Masai have pride, and pride is a quality we recoil from in ourselves and half-admire, half-deplore in others. An Englishman today must stamp with the hob-nail boots of equality upon the little shoots of pride that cannot help but spring up in his heart; but when he sees the fine, free growth of it in others, an envious respect attacks him. For

5: Abbott N-5 (ca. 1890) 1892 FN4 Chagga FN4
Masai FL12
Nilo FL14

CLOAK. Made of cony skins (*Dendrohyrax validus*); square; tied around the neck. Worn by males only.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151306

CLOAK OR CAPE. Made of cony skins, squared and sewed together. Worn over the shoulders.

Size 4 by 3 feet.
Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151307

CLOAK. Made of cony skins sewed together and simply worn over the shoulders as a protection in cold weather.

Three feet square.
Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151308

CAPE. Made of three goatskins sewed together.

Length, 3 feet 3 inches; width, 31 inches.
Wa Chaga tribe; Marhamo district, Mount Kilima-Njaro, East Africa. 151309

WAR CLOTH (Malbóre). For trade with the Masai all cloth must be made up into malbóre. The red stripe in this specimen is too narrow and therefore was rejected in trade.

Masai tribe; Mount Kilima-Njaro, East Africa. 151310
In dress, implements, and in weapons, fashion reigns supreme among these fastidious aborigines. Frequently, an unmpi offered in trade will be rejected with the remark "We have not used that pattern for ten years."

WAR CAPE (Maliti). Made of the feathers of the vulture and the guinea fowl, fastened to a groundwork of goatskin. Worn over the shoulders by Masai warriors.

Masai tribe; Mount Kilima-Njaro, East Africa. 151311

WAR CAPE (Maliti). Made of the feathers of the vulture and guinea fowl, which are fastened to a groundwork of leather. Worn over the shoulders by Masai warriors.

Masai tribe; Mount Kilima-Njaro, East Africa. 151312

BEADWORK. Parallel bands of beading on leather, sewn to the cloth as an ornament; usually on the bottom of the cloak.

Mishi tribe; Mount Kilima-Njaro, East Africa. 151313

ARM-RINGS. Made of the toe nails of the elephant. Mere bands or rings cut out so as to pass over the hand. They are of the same width all around, varying from one-fourth to one-twelfth of an inch in thickness.

Dorama, East Africa. 151314

ARMLETS. Cut from the butt end of a buffalo horn; resembling the widely-gaping mouth of the skeleton of a fish.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151315

ARMLET. Beaded leather band, with fringe of iron chain. Worn by women.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151316

ARMLET. Beaded leather band. Worn by women.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151317